

THE MORAL ADVOCATE.

CONDUCTED BY ELISHA BATES.

"On Earth peace, good will towards men."

VOL. I.

NINTH MONTH, 1821.

No. 4.

Before the present number of the Moral Advocate goes to the press, I shall leave home on a journey of several weeks. This circumstance has produced some uneasiness in my mind, especially as, from circumstances beyond my control, I have found it impracticable to prepare an editorial article in continuance of the observations on war.

It would have been my choice to have deferred the 4th number till my return, had I not apprehended the irregularity thus produced might operate unfavorably on the minds of the subscribers. Some indulgence is therefore solicited, should the present number, in *any degree*, fall below expectation.

Those subscribers who possess any valuable information on the Penitentiary system, (I know there are such) are requested to forward any communication which they may think would be useful.

Communications on the various subjects embraced in the plan of the Moral Advocate would be gladly received.

It would probably be right to mention that the article on muster fines is not from a member of the religious society of friends; though it is from a highly respectable source.

Errata to the 3rd. No.

In National dangers &c. page 37 last paragraph for "natural" read, unnatural, and for "cause" read causes.

For the Moral Advocate.

The Militia Law of Ohio Unconstitutional.

It is believed, the present military system, as a violation of the rights of conscience, is an infraction of the constitution of Ohio. By the VII. Art. and 3d section of the constitution, it is declared, "That all men have a natural and indefeasible right to worship ALMIGHTY GOD, according to the dictates of conscience; that no human authority can, in any case whatever, control or interfere with the rights of conscience; that no man shall be compelled to attend, erect, or support, any place of worship, against his consent; and that no preference shall ever be given by law, to any religious society or mode of worship."

It is not, at this day, denied that the objection of many professors of Christianity against war, and all preparations for it, are purely conscientious. This arises from a belief of its unlawfulness with the

peaceable principles of the Messiah's kingdom, how specious soever the title may be: whether learning to defend your country or to support the rights and liberties of mankind, since it is a system of blood, which, vulture like, feeds on his own species: and, they believe, a system of legalized murder, which subverts the rights of conscience, with all the better feelings of the human heart. Yet simply for obedience to the acknowledged prerogatives of conscience, for refusing to be taught the national or polite system of making widows and orphans, the conscientious man is distressed with fines and penalties, though the constitution expressly declares, "no human authority can, in any case whatever, control or interfere with the rights of conscience." But all fines and penalties, imposed for non performance of military requisitions, where the conscience cannot comply, is an interference with that sacred right, guaranteed by the constitution. Therefore, all laws which, under such circumstances, enact and enforce such fines, are unconstitutional. Again, if none can be "compelled to maintain a ministry, why compel them to support military operations? For if both are acknowledged to be matters of conscience, with which "no human authority can interfere," why shall no man be constrained to support any ministry against his consent, and yet be constrained to support those operations which are by the constitution, acknowledged to be wielded by a power, inferior to that of conscience.

"No preference shall be given by law, to any religious society or mode of worship." But, by the military law, a preference is given to those societies, that hold the lawfulness of war, and the propriety of learning its art, over those who conscientiously believe it to be wrong. Therefore, &c.

If the majority of the legislature should embrace the peaceable principle, repeal the military law, enact, in its stead, that every organized township, should be a company, and meet three or four times a year to learn the art of peace, that all, between the age of eighteen and forty-five, should attend, or incur a fine, and that these fines should be applied to paying the members of the board of enquiry, whatever they should see proper to take or charge, would any man pronounce such a law constitutional? Were a bill to this effect likely to become a law, we should soon hear a cry for liberty of conscience, we should soon hear it urged that no one is constitutionally bound to learn such principles, we should hear its constitutionality sounded from one end of the state to the other. Hence, all have a constitutional right to be regulated by the dictates of their own conscience, whether to learn pacific or sanguinary principles. And hence, if it is unconstitutional to force men, against their conscience, to learn "to save men's lives," it is, upon the same principles, equally unconstitutional, to force them to learn "to destroy them:" since that sacred charter of the people's rights, declaims all power, in any case whatever to control or interfere with the rights of CONSCIENCE.

A FRIEND TO LIBERTY OF CONSCIENCE.

CLASSIFICATION OF PRISONERS.

No system is better calculated to effect the only proper object of legal punishment in penitentiaries, than the dividing of convicts

into separate classes. New York, we perceive, by an act of April 2d of the present year; has adopted a system whereby the prisoners at Auburn are divided into three classes. The first class to be composed of the oldest and most heinous offenders, who are to be constantly confined in cells; the second class to consist of offenders of less heinous grade, to be confined in cells three days and permitted to labor three days in each week; and the third class to comprise youthful offenders, and such as shall be deemed by the inspector worthy to be permitted to labor each day. All prisoners invariably to sleep in separate cells, except in cases of sickness; and the inspector or warden to have power to change any individual from one class to another, as circumstances may require.

[N. H. Pat.]

EXTRACTS OF AN ADDRESS.

Delivered at the 5th anniversary of the Massachusetts Peace Society, by JOSIAH QUINCY.

(Continued from page 45.)

At what previous time did the world exhibit the scenes, we, at this day, witness? When did science ever, until this period, present itself to the entire mass of the community, as their inheritance and right? When, for the purpose of arresting the general ear, and promoting universal comprehension of its precepts, did it before adapt its instructions, to every form of intellect; to every stage of human life; to every class of social being? Science, indeed, existed, in former times. But where? In the grove of Academus with Plato; dreaming concerning the soul of the universe. In convents, among cowed monks and fasting friars. In colleges, accessible, only, to the favored few. Iron-clasped, and iron-bound, in black letter folios. Locked in dead languages. Repelling all, but the initiated.

Where exists science now? No more immured in cells; no more strutting, with pedant air and forbidding looks, in secluded halls; it adapts itself to real life; to use; and to man. It prattles with the babe. It takes the infant on its knee.—It joins the play of youth. It rejoices with the young man in his strength. It is the companion of manhood; the solace and the joy of the hoary head. It is to be seen, in the field, leaning on the plough; at the work-bench, directed the plain and the saw; in the high places of the city, converting, by their wealth and their liberality, merchants, into princes; in the retirement of domestic life, refining by the aid of taste, and knowledge; the virtues of a sex, in whose purity and elevation man attains, at once, the noblest earthly reward of his moral and intellectual nature.—Science no more works as formerly in abstruse forms, and with abstract

essences; but in a business way: seeking what is true and what is useful; purifying, elevating, and thus producing, by degrees, slow indeed, but sure, a level of intellect in the whole mass; suited to the state, and illustrative of the relations and duties, of all the parts, of which it is composed.

If this be true of the intellectual state of the period, what shall we say of the moral? Can knowledge advance and virtue be retrograde? Grant that this is sometimes the case in individuals: are these instances examples of the general rule; or exceptions to it? Are such unions of corrupt hearts, with elevated intellects, not rather monsters, than natural forms of being? If knowledge be a right comprehension of nature and of the actual relations of things, can this exist without establishing the conviction of the eternal coincidence of happiness with duty? Is it not as plainly the voice of nature, as it is of Scripture, that "the paths of wisdom are pleasantness and peace?" If a wise and good Deity has formed that structure of things; which we call nature, can acquaintance with that structure result in any thing else 'than a perception of those attributes, which constitute his character, and of the eternal connexion which subsists among them; and, of consequence, which subsists among like attributes, belonging to man, feeble, indeed, but yet in kind, emanations and prototypes of those of the Deity?

These, however, are general reasonings. Let us advert to facts.

There was a period in which men worshipped stocks and stones; and birds and beasts; the sun, moon stars and clouds; when they sacrificed human victims to their gods; when trees, and the canopy of heaven were their coverings and they contended with wild beasts for food, shelter and existence.

"In Greece, in civilized, intellectual Greece, three-fourths were slaves, holding even life at the capitious will of their masters; those proud masters themselves the slaves of ignorance, and dupes of priestcraft—fluctuating between external war and internal commotion; anarchy and tyranny.

"Rome, in its best days, polluted by the abomination of domestic slavery, waging eternal war with the world, offering only the alternative of subjection, or extermination; rude in arts; with no philosophy, and a religion, whose gods and ceremonies make one blush, or shudder.

"In more recent and modern times, what scenes of confusion, persecution and distraction! Kings tyrannizing over people! Priests over Kings! Men the property of every petty chieftain! Justice perverted. Christianity corrupted."

Detail is needless. It is enough to state the facts. We all feel the moral advancement of the present period of society.

How have the useful and elegant arts been advanced! With what skill nature is made subservient to the wants, conveniences,

and refinement of life! It is unnecessary to recapitulate. We all realize the change; and that it is great and wonderful; not sudden, but progressive.

If such be the fact, why should not the future correspond with the past? Why should not the species continue to advance? Is nature exhausted? Or is there any evidence of failure, in the faculties, or of diminution in the stimulus of man? On the contrary, what half century can pretend to vie, with the last, in improvement in the arts, advancement in the sciences, in zeal and success of intellectual labors? Time would fail before all could be enumerated. Let one instance suffice, and that in our own country.

So far from having any reason to believe that the progress of human improvement is stationary, or that it is henceforth to retrograde, there is just reason to believe, that intellectual and moral improvement and social comforts are to advance, with a rapidity and universality, never before witnessed.

There are two co-existing facts peculiar and characteristic of the present age; which encourage this belief. The first is that universal diffusion of knowledge, to which allusion has been already made.—The second is the facility with which this diffusion is effected.

All the improvements of man's social, moral and intellectual condition, in former ages, occurred, under the existence of a state of things, in which intellect, morals and comforts were, almost exclusively, the monopoly of the few. In every country, the mass of society were oppressed by thrones, and dominations, and military despotism. At the present day, the many are every where rising, gradually, into influence and power. Moral and intellectual cultivation are no more restricted to a few favored individuals; but proffered to the whole species. The light and warmth of science are permitted to penetrate the lowest strata of society; reaching depths never before explored; and there expanding seeds of improvement, not only never before developed, but whose existence was absolutely unknown.

The press, also, by its magic power, almost annihilates time and space, in its rapid spread, pervading every class and every climate; making, more and more, mutual acquaintance, commercial interchange and intellectual intercourse, the strong ties of peace among nations; approximating the world to a state of general society; in which the bond of man to man is recognized; and humanity is becoming, every day, less and less the dupe of intrigue and sacrifice. States touch each other, no longer, only at those corrupt and irritable points called king, noble, or chieftain. Mind embraces mind, in spite of intervening seas, or wildernesses. An allegiance to intellect, to morals, and religion, begins to be acknowledged among multitudes, in every land, which is undermining that false and artificial allegiance, by which mankind have, at former

periods, in the train and at the beck of statesmen and warriors, been dashed against each other; contrary to the law of their God and their nature.

If these views are true, do they not justify the opinion, that the progress of moral and intellectual improvement will continue; that it is advancing?

If advancing; in what course and in what direction? Can it be doubted that the first and necessary effect of this progress of society must be the amelioration of the condition of the multitude: in other words, remove that "hard means to live," which is declared by Lord Bacon to be "the most forcible and the most constant of all the causes, which prepare and dispose an estate for war?" That this must be the first and necessary effect of a high moral and intellectual state, generally produced, is self-evident.

Nor is the tendency of such a condition of knowledge and virtue to repress "the ambition of rulers," less palpable. It is impossible but that, in proportion as a people become wise and virtuous, they must incline to be ruled by men of this character. Indeed rulers, themselves, must necessarily partake of the renovated condition of mankind. In elective governments, none but the good and wise would be elected; or if elected continue in influence, but a short time. In hereditary governments, monarchs and nobles would be influenced by the virtues of their subjects; or at least be compelled to pay to them the homage of hypocrisy. Thus the second enumerated cause of war "the ambition of rulers," must, by necessary consequence, find its antidote, in the moral and intellectual condition of the people.

As to the third cause of war, "a state of soldiery professed," in other words, the influence of the military class, a state of society such as I have described, and as we have reason to anticipate, will not so much diminish its influence, as annihilate the whole class by rendering it useless; when there is no employment and no hope of it, for the military class, it can have no continuance.

A people highly moral and highly intellectual, would not endure the existence of such a distinct class. They would realize that the principle of military life resulted; in making moral agents, machines; citizens slaves; that a soldier, as such, can have no will but his officer's; knows no law but his commands; with him, conscience has no force; heaven no authority; conduct but one rule, implicit, military obedience. It requires but a very small elevation of the moral and intellectual standard, at present, existing among mankind, to make them realize the utter incompatibility of the existence of such a class, with long continued peace, or with that higher moral and intellectual state, to which both nature and duty teach man to aspire.

If it be asked, how a nation, destitute of a military class, can be safe from foreign violence and invasion, it may be answered, first, that the existence of such a class is ever a main inducement

both to the one and the other. For either your military force is weaker than your neighbor's in which case he is insolent; or it is stronger, in which case you are so; or it is equal, in which case the very uncertainty begets, in both, a spirit of rivalry, of jealousy and of war. Third, that a society, which engage in no intrigues, covet no foreign possessions, exemplify in all its conduct a spirit of justice, moderation, and regard for the rights of others, would assume a position the most favorable to dispose its neighbors to adopt, toward it a kind and peaceable demeanor. Should it fail, its conduct would be effectual to concentrate round it the affections of its own citizens; and thence produce unanimity and vigor in the use of all the means, to which it might be necessitated to resort, for the purpose of repelling actual invasion.

The amelioration of the moral and intellectual condition of man, is not, however, at this day peculiar to any one nation. In a greater, or less degree, it is incident to all. By commerce, by the press, by a very general acquaintance with each other's language, by identity of pursuits, similarity in the objects of religious faith, and by coincidence of interests, the various nations, composing the civilized quarters of the globe, have mutually elevated and instructed, and are, every day, mutually, elevating and instructing one another. Thought and invention, in any one nation, exist for the common benefit of all. Every where the same scenes are passing. People growing more enlightened; more resolved; more powerful. Monarchs more wise; more timid; less arbitrary. In all nations, the multitude are grasping after a representative control, in the management of state affairs—and sooner, or later, they will be successful. Kings begin, already, to realize the necessity. They must feel it more.—they cannot choose but to yield to it. The light is too powerful, it cannot be shut out. Knowledge too penetrating, it cannot be excluded. The enormities of the French revolution evidence the guilt and crime, in which a nation may be involved, by having light and freedom put into its possessions, before it is prepared to receive them. To be effectual and permanent, this advance must be slow. Fetters must be broken off by degrees, from nations which have been for ages in chains. Light must be poured gradually upon the eye, which is first introduced to the day. This is the law of our nature. This is the course of Providence.

It is impossible, not to perceive, that the extension of these influences, among the mass of mankind, must, even in Europe tend to diminish the recurrence of war not only from the reasons and consequences already urged, but also from the actual state of European soldiery; the necessary result of their education, their habits and their relation to society. In our own country, accustomed as we are to associate, whatever there is of the military character in it, with the services and interests of our revolution, or to see it, little separated from the virtues and innocence of civil life, we can

scarcely form an idea of the degraded moral and intellectual condition of the mere soldiery of Europe. Their own statesmen and historians seem at a loss to express their abhorrence of the whole class. "War makes thieves," says Machiavel, who was himself no enemy to the profession, "and peace hangs them." For those, who know not how to get their bread, in any other way, when they are disbanded and out of employ, disdaining poverty and obscurity, are forced to have recourse to such ways of supporting themselves as generally bring them to the gallows.

The experience of our own day is not very different from the revival of the ancient system of buccaneering in the West India seas, and the crimes, committed in every part of Europe and America, since the cessation of hostilities, it is apparent that those, who can no longer rob and murder, under the sanction of civil society have, at length, set up for themselves; and are carrying on their old trade at their own risque and under their own authority. What better can be expected from men, sold like slaves, from one despot to another; contracting to do the work of murder, for hire; careless, for whom; indifferent, against whom; or for what; expecting pay and plunder; these assured, asking no further questions.

It is impossible, without recurrence to feelings and sentiments of a higher and purer nature, than those, induced by common life, to do justice to the deep moral depravity and the cruel bloodstained scenes of ordinary warfare. Alas! How must they be viewed, by higher intelligences and virtues!

Imagine one of these celestial spirits, bent on this great purpose, descending upon our globe; and led, by chance, to an European plain, at the point of some great battle; on which, to human eye, reckless and blind to overrunning Heaven, the fate of states and empires suspended.

On a sudden, the field of combat opens on his astonished vision. It is a field, which men call, "glorious." A hundred thousand warriors stand in opposed ranks. Light beams on their burnished steels—Their plumes and banners wave. Hill echoes to hill the noise of moving rank and squadron; the neigh and tramp of steeds; the trumpet, drum, and bugle call.

(To be Continued.)

From the Friend of Peace.

JEHOVAH THE FRIEND OF PEACE.

The opinions which men habitually and cordially entertain of the moral character of their God, will naturally have a powerful influence on their own characters, and on their practice. Those, who believe that God is an indifferent spectator of human actions, will of course take no care to please him. The ancient Scandinavians were taught from their childhood, that their God was a lover of war, that he was delighted with the martial spirit, the glitter of arms, and the battles of war.

riers, in which they bravely shed each other's blood. Men thus educated and thus habitually impressed, would be easily persuaded to act according to their faith, and would naturally become ambitious for military fame.

Suppose, then, that a race of men should grow up from childhood with their minds deeply imbued with the sentiment that their God is the God of love, and the Friend of peace,—that, as the benevolent Father of all men, he delights to see his children dwell together in unity, forbearing injury, and disposed to rejoice in the happiness of each other,—and that he has the most perfect abhorrence of the martial spirit, the passion for war, and the practice of hostilities among men. Will not a people, thus educated and impressed, refrain from making war, and refuse to become accessory to its operation and mischiefs? Will they not say one to another, let us rather perish by the arm of tyranny, than shed the blood of our brethren, the children of our heavenly Father? Let us trust in his name and in the means of defence which he approves, rather than indulge in our own breasts the spirit which he abhors?

That such an education and such religious impressions would produce such effects, we have ample proof in the example of the Friends, the Moravians, the Menonists, and other sects, who have been thus educated.

From a belief that such is the natural tendency of the different opinions and impressions relating to God, it has been deemed proper to introduce the third volume of this work with an article, importing and asserting, that Jehovah is emphatically the Friend of Peace.

But can it be needful to prove to Christians a doctrine that is so clearly and abundantly inculcated in that gospel, which they profess to make the standard of their faith and practice, and the foundation of their hopes of future life and blessedness? Are they not clearly assured in this gospel, that God is love, that he sent his Son as the Prince of peace, to guide men into the way of peace, and to save them from sin and misery. Did not the Messiah, in all things and under all circumstances, act in character as the Prince of peace, requiring and exemplifying a spirit or temper which was a perfect contrast to the spirit of war? Would it be possible for men to engage in war under the influence of that spirit of meekness, love, forbearance and forgiveness, which he constantly exemplified, which he enjoined by his precepts, and which he made the condition of forgiveness and salvation? Against what were his threatenings of punishments denounced, but against that spirit of impiety towards God and hatred towards men,—that spirit of injustice and licentiousness, ambition and avarice, revenge and violence, which is licensed and indulged in all public wars? Are not his precepts and his threatenings levelled directly against every passion, motive, or disposition from which war can possibly originate? And has he any where intimated that his precepts and examples are applicable only to men in private stations, and not even to them, except in times of peace?

The proper answers to these questions must be obvious to all who are acquainted with the gospel. Let it then be deeply impressed on every mind, that this gospel is "the gospel of the blessed God," by which he has made himself known as the Friend of peace, by which he has displayed the heart of a tender Father, who seeks the good of all

his children and who inculcates on them that love one to another, which tends to the happiness of each, and the welfare of all.

It will perhaps be asked,—have not Christians in every age believed in God as the Father of all and the Friend of peace? Have not ministers of the gospel of all denominations, exhibited the religion of Christ, as the religion of love and peace? Why then have wars been so common among christian nations? and how does it appear that the opinions of men have such influence on their practice, as this article has represented?

Answer. Though it is true that Christians in all ages have, in theory, admitted that God is the common Father of all men, the Friend of peace, and that the religion of the gospel is love and peace; yet these theoretical opinions have for ages been associated with opposite opinions, derived from pagan theology and pagan ancestors. These pagan sentiments, in regard to the necessity and glory of war, have been much more powerfully impressed on children, and on almost all classes of people, than the divine principles of the gospel, and the precepts of love and peace.

The influence of rulers, which is always great, has generally been thrown in the scale in favor of the glory of warriors. By such pernicious means pagan sentiments have acquired an ascendancy in christendom above the genuine sentiments of the gospel. Hence the shocking inconsistency among Christians, of professing the religion of love and peace, while engaged in works of hatred and violence,—of praying to a merciful God for aid, or thanking him for success, with hearts thirsting for revenge and havoc, and hands crimsoned with the blood of brethren.

The rulers of nations, however, have not been alone in this guilt and inconsistency. Since the days of Constantine, the clergy have too generally conformed to the wishes of warring princes, and contributed much to the general delusion. Instead of employing their influence to check the spirit of war, by showing its hostility to the gospel, they have too often encouraged it in their preaching, their prayers, and their practice. In how many instances have they taught ignorant men to trust in God and hope for the rewards of heaven, to induce them the more ferociously to deal revenge, misery, and death to another party equally deluded! They have also too frequently employed their ingenuity, not in exertions to render war detestable, but in attempts to reconcile the pacific injunctions of the gospel, with the horrible practice of public hostilities. Nor is it to be supposed that such conduct has been confined to ministers habitually unprincipled and wicked. Many good men have doubtless been led astray by the traditional and popular errors relating to war.

Such having been the influence of rulers, and of the clergy in past ages, it is easy to see why the gospel sentiments, in respect to the fatherly character of God and his benignity toward men, have had so little influence for the prevention of sanguinary contests. Indeed so astonishing has been the blindness of men, that the doctrine of pardon and peace through the blood of Christ has often been employed as a motive to encourage soldiers bravely to shed each other's blood! Therefore, the past state of things cannot be justly urged against the tendency of gospel sentiments to restrain the passions of men and to put an end to war.

Let the sentiment, that God is the Father of all, and the Friend of peace, be duly engraved on the hearts of all who attempt to preach the gospel, and by them be faithfully impressed on the minds of all rulers and subjects, parents and children; let all christian parents and the instructors of the young, be careful to imbue the minds of the rising generation with the animating and heavenly sentiment, and with a just abhorrence of the cruel principles of war; then the state of society will rapidly change, and the antichristian practice of appealing to the sword will soon be exploded from civilized society. Then, too, the way will be prepared to convince Mohometans and Heathens, that the christian religion is love and peace.

To all the real friends of peace, it must be matter of encouragement and joy, that the Lord God Omnipotent reigns as their protector, and as the Supreme President of all Peace Societies. "If God be for us, who can be against us?"

Let the subject of this article be duly considered by every benevolent parent. Suppose you have lived, or should live, to see a numerous posterity, for all of whom you have a tender regard, and an ardent desire that they may live in love to one another as becomes brethren. But instead of this delightful spectacle, you see them divided into parties, "hateful and hating one another." By ambition or avarice, alienations occur; mutual slanders and revilings succeed. You next behold them sharpening their swords, examining their muskets, drilling, and preparing to decide some trivial question by an appeal to arms. Soon you see the parties organised and marching in companies to meet each other for battle. The leader of each party harangues his men, fabricates unfounded accusations, or magnifies trifling offences, and does all he can to inflame the passions, and to excite a thirst for blood. The battle then commences; and mad men fight with madmen till perhaps night interferes and draws her sable curtain over the horrible scene. One third of the whole number lie dead on the maniac's "field of glory" and "bed of honor;" another third tortured with wounds, lie weltering in blood. Those who have escaped unhurt, so far come to their senses as to propose a cessation of hostilities and conditions of peace. The treaty of peace is at length signed; the "conditions equal and honourable to both parties," without any concession or restitution, except an exchange of prisoners!

O parent! what would be your feelings in view of *such* scenes among your offspring?

Suppose, moreover, that subsequent to the treaty of peace, the parties still entertain such jealousies of each other, that they deem it necessary to cherish the martial spirit, and to make preparations for another war: Would you hesitate to pronounce your sons madmen, or under the influence of evil spirits and the most fatal delusions?

If such conduct in your children must appear horrible in *your* eyes, how much more the conduct of warring nations in the eyes of their heavenly Father! Is he not more pure and more benevolent than the best of earthly parents? Let your own feelings then say, whether God will not approve and aid benevolent exertions, to abolish the atrocious and diabolical practice of public war.

The following relation of a most affecting circumstance, which occurred during the late war in Europe, if properly appreciated, must have the effect to render the cruel custom of war more abhorred, by all who have hearts susceptible of impressions which humanity and christianity claim for their votaries. How long will politicians, poets, historians and orators, endeavor to lure mankind to misery and death, by throwing around this savage custom, the fascinations of worldly honor and glory? What thousands, tens, and hundreds of thousands, do they thus draw from the peaceful walks of life to scenes of indescribable suffering, in order to make *one*, or *two heroes*, for eulogy and song—as objects of “Stupid starers or of loud Huzzas.”

Trenton Federalist.

Incident of the German War.

At the time when the English army were encamped along the banks of the Weser, the commander in chief sent one of his aids-de-camp, with orders to all the different regiments under his command; and as the camp was extended to the distance of five miles at least, from one extremity to the other, the aid-de-camp lost his way, and unfortunately fell in with a reconnoitering party of the enemy, before he was aware of it. He was immediately called upon to surrender himself a prisoner, but as he was sensible that the orders he had about him would make a discovery of his general's intentions to the enemy, he resolved to lose his life rather than be taken, and when an officer rode up to him to receive his submission, he drew a pistol and shot him through the head. He was directly pursued by a party of light horse—but the fleetness of an English hunter, and the sudden shutting in of the day, soon made him invisible to his pursuers. When he found himself clear of his enemies, he began to think where he should take up his quarters for the night. It was by this time totally dark; not a single ray of light from either moon or stars appeared to direct him on his way; and to mend his situation he had all the reason in the world to suppose that he was then in a part of the country that was possessed by the enemy.

With these uncomfortable reflections about him, he at length resolved to give up his judgment (as many benighted travellers have done before him with success) to that of his horse, who after many a weary step, brought him within sight of an object, which at last turned out to be a white house with green shutters. Our aid-de-camp dismounted and leading his horse towards the rails that surrounded the court-yard, he hallooed two or three times, when a Swiss porter made his appearance, with a candle in his hand, and inquired what was his business there at that untimely hour. The aid-de-camp told him, that he was an officer who had lost his way, and begged to be received into the house, or to be directed where he might pass the the night in safety.

The porter then went back into the house, and presently returned, opened the gate, and desired the officer to walk in.

He did so—and as he followed the porter up to the house, he took that opportunity to inquire who was the possessor of it, when he was answered, Capt. Dubois.

The name of Dubois did not sound very well in the ears of our aid-de-camp. He knew it was French; and he knew an English officer could not be a very welcome guest to a French one, at a time when the two nations were at war with each other.—However, he trusted that the natural politeness of the French would not suffer them to treat an enemy with incivility. When he was shown into the room, he was received by a lady, sitting on a sofa, with a table before her, on which was a book and two wax tapers. Mrs. Dubois was neither young nor handsome; but she had a certain sensibility of countenance and an affable manner in her behaviour, which seldom fails to captivate at a time of life when beauty is no more.

It was this kind of frankness in Mrs. Dubois' conversation, that induced the aid-de-camp to give her a detailed account of his evening's expedition, without secreting from her the duty he had been upon, or the circumstance of his having killed the officer who came to take him prisoner. In return Madame Dubois as ingeniously told him the most interesting particulars of her life; from which he gathered, that she had been the rich widow of a German gentleman, and was lately married to Mr. Du Bois, a captain in the French service. When the night was so far advanced that it was thought necessary for the aid-de-camp to retire to his bed chamber, Madame Du Bois took her leave assuring him that one of her servants should be ready, as early as he pleased in the morning, to conduct him to the road that led to the English camp.—With a thousand expressions of gratitude for her favors, he wished her, good night—which he could not procure for himself. He no sooner laid his head upon the pillow, than a thousand disagreeable ideas crowded into his imagination. He saw before his eyes a regiment in full march, to take possession of that ground which the corps that occupied it had no orders to quit. In another part of the camp, a battalion was wheeling off to the right, which should have advanced to support the columns in the centre. But what gave him the most real concern (though the action itself was commendable, being done for the *good of the service*) was the death of the officer, whose widow seemed to appear at his bed's foot, with all the distraction in her countenance which so calamitous a disaster might be suspected to create.

In this agitation of mind, he remained until it was day-light, when he heard two small raps at his chamber door which seemed like the tolling of the bell in Venice Preserved, to summon him to immediate execution. It was with some difficulty that he said come in. It proved to be Madame Dubois' maid who had come to tell him, that her mistress begged to see him for a moment, before

he left the house. He hurried on his clothes and went directly to Madame Dubois, whom he found ringing her hands and tearing her hair in all the agony of grief—When her burst of passion was over, our aid-de-camp expressed the utmost concern at seeing her in so distressed a situation, and offered to serve her with his life and fortune.—I want neither, sir, said she, although you are the innocent author of all my sorrow; and though you have destroyed my peace of mind for ever, yet as you did but *your duty*, I must forgive you. Read that fatal scroll, (giving him a letter) and then fly from my sight forever.—The aid-de-camp devoured, as it were the paper with his eyes; and read with extreme horror, a precise and particular account of his killing her husband, captain Dubois. The letter fell from his hands, and he attempted to speak, which she prevented, by waving her hand, as a signal for his departure, and he obeyed. He found a servant waiting at the gate to attend him on his way. He mounted his horse with a sigh, and following his guide, he arrived in a few hours at the English camp, sick of himself and weary of the world.

ON PRISON DISCIPLINE.

From an English paper received at the Office of the New-York American.

A numerous and respectable assemblage of Ladies and Gentlemen took place on Saturday, the 2d of June, at the Freeman's Tavern in London, for the purpose of receiving the annual report from the committee of the Society for improving prison discipline, and for the reformation of juvenile offenders.

It was attended by the Duke of Gloucester and many persons of rank and distinction. Mrs. Fry, with a considerable number of the Quaker persuasion, was also present.

The report contains an account of the present state of the prisons, and of the improvement that had been introduced. It stated that instruction was now afforded, moral habits superinduced, order and decorum established, and the most beneficial consequences likely to result. That since the commencement of the visit of the Ladies' Committees at Newgate, and the Borough Counter, the number of female prisoners recommitted had decreased no less than one fifth; and that the awful extent of juvenile delinquency had led the committee to recommend that a prison should be built solely for the confinement of boys, who required a different discipline from men to reclaim them from vicious habits.

The Report then alluded to the formation of similar societies in foreign countries, and to the happy effects which they had produced in France, Russia, and Switzerland.

The meeting was addressed by Lord Calthrope and Lord John Russell, each of whom made a forcible appeal, to the meeting in behalf of the benevolent objects of the Society.

Our limits allow us to furnish only the following able and eloquent speech of Sir James Mackintosh.


He observed that, in rising to perform the task allotted to him on this occasion, he might with still greater truth than his noble friend, say, that little was left by which the discussion of this subject could be protracted. It was nevertheless, with peculiar pleasure that he felt himself called upon to serve, as it were, under the command of his royal highness, under whose auspices he had long labored in another cause—he meant the abolition of the African slave trade, that greatest moral and political evil which ever afflicted human society. The miseries, however which they had now to contemplate touched them more nearly—their motives to exertion were animated by the reflection that it was on behalf of their own fellow subjects, the members of that beloved community, to which, after all, the sphere of their principal obligations must be limited. He had himself been called by the peculiarity of his public life, to introduce to the notice of Parliament certain bills for abating the severity of punishment in criminal cases.—On the other side he was told that, in abolishing the punishment of death, he had provided no substitute, and was therefore proposing to leave society exposed to the commission of crimes, without adequate means of suppressing them. He now called upon that institution to supply him with an answer. They had, indeed, furnished him with an answer and one that must shut the mouth of every gainsayer. It was remarkable that an attention to the state of prisons was almost peculiar to modern times; and that only one hundred and fifty years ago, when this country was adorned by the most eminent statesmen and philosophers, it was found necessary to pass an act of parliament to prevent prisoners from being left to perish of hunger. Mr. Howard was the first person who caused the stream of sympathy to flow in this direction; for before this time, the matter was either overlooked, or the only sentiment entertained was a kind of stupid abhorrence of every one who was merely accused of crime.

It was not till then that the true principle and object of all penal inflictions was acknowledged to be, not the gratification of human vengeance, nor the anticipation of eternal justice but simply the prevention of crime. He agreed with what had been said by his noble friend, that punishment should be limited by its necessity, and, considered with regard to the punishment of death, that every life taken without necessity was taken without justice, and that no such necessity could exist till the inadequacy of all other means of prevention had been proved. The progress of this institution, as described in the Report, gave him sincere satisfaction: he doubted not that it would speedily check the effusion of human blood. He learned, on the authority of a friend, that, so recently as 1818, only twenty-three out of five hundred and eighteen prisons were regulated according to law. That number was now greatly increased; and what he was chiefly de-

sirous of impressing on their minds was, in schemes like these, not to grow weary of well doing, not to be damped by failure in their first efforts, not to be provoked by unreasonable opposition, but to be content with perhaps the little that could be attained. Thus engaged and directed, they might justly feel conscious of accomplishing more good than had been effected by all the conquerors who had dazzled the world with their exploits. Among the secondary advantages of this association might be esteemed that of its bringing together, for the purest and noblest objects, individuals of different ranks and religious persuasions. While each regarded his own religious system with peculiar veneration, he was here taught to recognise a moral equality, and to act upon principles that belonged to every religion. He here learned to think candidly of all who, in a course like this, participated in his feelings, or co-operated in his activity.

Never before had there been known such a combination of parties and sexes. That sex indeed which was so naturally fitted for offices of gentleness and compassion had not been satisfied to remain mere spectators. They had here formed a good work, in which, without laying aside their modesty, they might take an active, useful, and becoming part. A road to fame (if so mean a thought was admissible on this subject) had been opened to them, in which they might surpass men without exciting jealousy, and in which they had actually surpassed them. Appointed by Providence to soften as well as to adorn society, they were not more its ornament than they were the depository of that class of virtues which were most essential to its happiness and welfare. In the arrangements for a reformation of female offenders they had taken an active and effectual part. The success of prison discipline, and the efficacy of secondary punishments, had been doubted: happily for the argument, and honorably for the sex—honorably, he would say, for the British nation—this question stood no longer on mere reasoning; it was now decided by experience, by incontrovertible facts, by the triumphant efforts of that more than female Howard (Mrs Fry) and the band of sister heroines, whose conduct inspires him with feelings far beyond those of cold admiration, and who had diffused amendment and reform through the most crowded and polluted prison in the empire.

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